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The world charges us with enthusiasm; but "we speak that we do know;" we "testify that we have seen." Had we not received the benefit ourselves, we should have little appetite to be set in the pillory, and be bespattered, as we know we are sure to be, for preaching that Name which man abhors; because in that Name the glory of God, in all His infinite perfections is displayed. They call us "mad"; but God distinguishes all the world of unawakened sinners by that very apportionment. "Madness," he says, "is in their heart." "When he came to himself, he said, I will arise &c." The truth is, were not the life of a Christian, in its form as well as in its principles, mysterious and despicable to all who are not Christians indeed, the Bible must be a book of falsehood; because it always describes this life to be a very singular, strange, and absurd one, in the eyes of men. But with what great injustice does it appear such? The life of a Christian is a life of pleasing admiration of the wonderful love of an Incarnate God, to miserable, hell-deserving criminals; a life of confidence in His unutterable, all-sufficient friendship; a life of actual enjoyment of His pardoning grace, by which sinful lustings after other things is quenched, and a sweet moderation in the use and fruition of every creature-comfort becomes the stated temper of the heart. The life of a Christian is a life of increasing attainments in a science which is all practical, all-transforming; which at once humbles and exalts; gives God the full honour of His sovereignty, jealousy, holiness, and justice upon the despisers of His Majesty, to the last; yet gives also the sinner the full comfort and triumph that God's mercy, goodness, and grace can inspire. The Christian's life is a life spent in a holy contention against sin, as vile, detestable, devilish; but, engaged in obedience, inward, spiritual, and universal, as well as outward obedience, flowing from the knowledge of Christ and the love of Christ, in kind the very same as that which saints in glory offer up—they without spot, whilst the Christian is here imperfect still, and polluted. A Christian life is habitually employed in contemplation, and in discourse, on the grandest subject the mind shall ever, through all eternity be conversant with,—the power the glory the mightiness of the Kingdom of God, is the subject ever charming and new. The Christian life is a life in-offensive, in the tenor of it, to all around; not only in-offensive, but useful and beneficial; it is the life of a mild and loving husband or wife, of a meek compassionate master; of a dutiful, obedient child; of a faithful, honest servant; of a valued, trusty friend; of a benevolent, compassionate member of society; of a companion, whose conversation is so far from being impure and frivolous, that it is instructive, animating and pleasing to every creature that is alive to the feelings of eternity. The Christian life is a life of very frequent delight in devotional exercises; yet, after all, a life of self-abasement and self-loathing for defilement for irregularity of desire or temper, in any degree: this prevails, and crowns the excellency of the whole. Now, my dear friend, if this life is madness, what is a life of reason?—If any thing more than this is charged upon us as our practice and doctrine, it is absolutely groundless. If any other principles than the experimental knowledge of our fall, the nature and end of the Law, of Christ, justification by faith only, the Spirit's influence and fellowship such as the Apostles had with our Saviour—if any other principles than these exploded and despised ones can produce such a life, I will embrace them. If all other systems can do nothing of this kind, neither make men holy nor happy—down with them—down with them, even to the ground!

I cannot express the pleasure I feel at your being now willing to be vile and reproached for Jesus—in your being made willing to appear "a fool," for His sake, whom the world derided to His face, and then murdered as a liar and a blasphemer. Let others send their congratulations, when estates are left, and riches increase—the glittering bane of man: I bless my God and Saviour that I can salute you, as entered into the fold of Christ to be taught, and defended and strengthened, and comforted, all your days on earth; and then, face to face, to behold your Benefactor with gratitude exqui-

itely delicious, and see His person, and feel His love—beyond all imagination glorious!

I have been enabled to speak of our Jesus here, to the astonishment of the rich and noble. They have behaved with remarkable attention; and, by the numbers increasing, I trust the Lord will make Himself known by this "foolishness of preaching," as he did of old. God willing, I set my face towards Yorkshire on Monday. May I see you, to our mutual edification!

From your affectionate friend,
and servant in the Gospel,
H. VENN,

The deep impression made by his preaching on all classes was very striking. "A gentleman highly respectable for his character, talents, and piety—the late William Hey, Esq. of Leeds, who frequently went to Huddersfield, to hear him preach—assured me, that once returning home with an intimate friend, they neither of them opened their lips to each other till they came within a mile of Leeds, a distance of about fifteen miles; so deeply were they impressed by the very important truths which they had heard from the pulpit, and the very impressive manner in which they had been delivered.

But, whilst he was thus listened to by the most crowded audiences, and blessed with an unusual degree of success in his ministry, he was himself suffering under the sharpest trials. He had expected when he came into Yorkshire that the cheapness of the country would counterbalance the diminution of his income; he found, however, the case to be otherwise; the hospitality which it was necessary for him to maintain, and the number of visitors who flocked to him, even from distant parts of the country, rendered his expenses very great. He had a wife, and an increasing family, and was separated from his former connections and friends, by whose interest he might have obtained an accession to his income. But what could he do? To return back to London was to abandon a flock, over which God seemed, in His providence, to have placed him; where his labours were blessed with unusual success, and where the name of his Lord and Master now began to be generally honoured, and His word obeyed. On the other hand, all the difficulties of embarrassed circumstances, from which he saw no way of deliverance, presented themselves to him. In this state, the faith of his excellent wife was of great use to him. She had, at first been very averse to his accepting his present situation; but, when she now saw the vast extent of the field in which he was to labour, and the uncommon success with which he was blessed, she told him that he was in the path of duty which he must not, on any account desert. She exhorted him to throw himself upon the care and providence of that God who will never forsake His servants who faithfully call upon Him.—The event answered her expectations: he was at length enabled to live in continual reliance upon the care of Providence, and, from various sources, unexpected at the time, his wants were remarkably supplied.

I will here mention a striking instance of the wonderful manner in which God will sometimes supply the wants of his servants, when they duly trust in Him; though the occurrence did not take place till several years after the date of which I am now speaking. At a period of very pressing difficulty, when a tradesman was importunate for the payment of his bill, he had no resource left, but, with earnest supplication to make his wants known unto God; and, whilst he was upon his knees, a letter was brought, inclosing a bank-note of £50, with an anonymous address, saying, "Having received great benefit from your 'Complete Duty of Man,' I beg you to accept this small acknowledgment."—No never could discover to whom he was indebted for this seasonable benefaction.

During the severe trials with which he was exercised, a change took place in his sentiments respecting some points in Divinity.—"No one had taken more pains than he to subdue entirely every principle of corruption in his mind; but he now found such a want of faith and confidence in God—such a distrust of His providence—such a disposition to murmur against Him—such an inadequate view of spiritual blessings and religious privileges—such ingratitude to that Saviour who was making him an instrument of the greatest good to his fellow-creatures—that he became more deeply humbled than he had ever been before. He now saw, in a stronger light than ever, the truth of those words, "The heart is deceitful above all things, and desperately wicked;" and felt more sensibly that, if he was saved at all, it must be by the mere grace of God, since he had done nothing and could do nothing, to merit so great a salvation. He now, therefore, began to place less confidence in man and in all human endeavours, and to exalt more that grace of Christ which worketh in us effectually, and which quickeneth us according to His sovereign will.

Thus he was prepared to receive the fundamental doctrines of that system which is called Calvinistic, from a practical sense of his own unworthiness, and from the necessity which he found of relying wholly upon the infinite mercy and the free grace of God in Christ Jesus.

This change of sentiment gave a tincture to his preaching; leading him to exalt, in higher strains, the grace and love of God in Christ Jesus, and to speak less of the power and excellence of man. But his Calvinism stopped here. It was not the result of a theory embraced by reading books of that class; he did not attempt to reconcile the difficulties which are found in that system: he did not enforce, as necessary, upon the conscience of others, those particular views which he had himself imbibed; he did not break the bond of brotherly love and union with those of his friends who were still zealous Arminians; and, above all, it did not lead him to relax in his views of the necessity or the nature of holiness. On the contrary, he urged the practice of it most effectually, from what he conceived to be stronger and purer motives.

With respect to others, he candidly left every person to determine for himself what system he should adopt; well convinced that if a man entertained a supreme love to God, and a steadfast faith in Jesus Christ, he would be a very good Christian, whether he leaned to the views of Calvin or Arminius. He dreaded young men hastily adopting Calvinistic views; and, when

once asked; respecting a young minister, about whom he had been much interested, whether he was a Calvinist or an Arminian, he replied, "I really do not know: he is a sincere disciple of the Lord Jesus Christ; and that is of infinitely more importance than his being a disciple of Calvin or Arminius."

(To be continued.)

MISSIONARY.

From the Christian Witness.
MISSIONARY OPERATIONS IN RHODE-ISLAND.

The committee to whom was referred the subject of missionary operations within this State, have given it some attention, and beg leave to submit the following as their report. The latitude allowed by the language of the motion to appoint your committee, would authorize a survey of missionary doings for more than a century past.—But you will not expect us to enter into detail, or to indulge in reflections respecting the progress of the Church at a period so remote. Claiming, however, as we do, the relationship of daughter to the Church of England, we cannot pass on to the special object of your appointment, without first conceding to her the honor of having introduced and permanently established the Episcopal discipline and worship here. To her, "under God, we are indebted for the first foundation of the Protestant Episcopal Church, and a long continuance of flourishing care and protection." In 1699, according to Humphreys, the Episcopalians of Newport, "began to assemble themselves together for the worship of God, after the manner of the Church of England." The first Episcopal Church in Rhode Island was built there in the year 1702. And through the agency of the oldest missionary society in Protestant Christendom, to wit, the Society for the propagation of the gospel in foreign parts, they were supplied in 1704 with the valuable ministrations of the Rev. Mr. Honeyman. Within the period of 19 years from this date, Churches were built and supplied with missionaries in three other places. In 1717, the Rev. Mr. Gay commenced his ministry in the Narragansett country; in 1722, the Rev. Mr. Oxen, at Bristol; and in 1723 the Rev. Mr. Pigot, at Providence. Missionaries were sustained, more or less, in these several churches by the venerable Society above named, with perhaps one exception, until the war of the revolution. That event was not more calamitous to the immediate prosperity of this section of country, than it was ruinous to the growth of the Church. While it severed the colony from its parent country, it seemed to relax its allegiance to the government of God. We would not say that the ultimate assumption of political independence imparted its influence to the Church, and made her forgetful of the authority of her Divine Head, and his last injunction; for we are aware of the circumstances of extreme depression and difficulty in which she was involved by the removal of missionaries, and the diminution of means for the support of those who remained; but the fact is, that from that memorable era to the year 1815, not a single new congregation was formed.

In the course of that year, by a little missionary labor, the Church at Pawtucket was organized, and by the instrumentality of a few laymen, whose praise is in the Churches, carried into successful operation. From the long-continued, conciliating yet faithful services of its present Pastor, and the floating character of the population there, bringing successively great numbers within the sound of the gospel, and under the influence of the pure and heavenly spirit of the Liturgy, it probably would not be too much to say, that no Church in the State has done more to remove deep-rooted prejudice, and win the favor of the people towards the peculiarities of our mode of worship, than this.

We now come to another blank page in the missionary history of Rhode Island. There was, indeed, an attempt made to put in motion the machinery of a State society. Your committee happen to know that a Constitution was prepared with great care, and adopted with great unanimity; and furthermore, that after the organization of the society directions were given to the Clergy to form auxiliaries in each Church. They also happen to know, that hardly more than one survived the year which gave it existence. To all this we may add: that measures were taken to raise and invest a fund, the interest of which upon the old fashioned plan, was to be given for the spread of the gospel. But the fund secured, small at the outset, continued small; and although the little auxiliary referred to with a creditable zeal and liberality for the times, paid its \$40 per annum, it would be difficult at the present day to trace out the faintest shadows of benefit resulting to any people, or place, or person, from the Rhode Island State Missionary Society. We cannot speak confidently, not having the records before us, but it is believed that no missionary was ever employed, or other person paid for missionary services, one dollar.

Nine years after the missionary achievement at Pawtucket, a little remarkable for its having been the first which was effected without foreign aid, the Church in Warren was projected, and the work accomplished with a promptitude that astonished every body, but the sanguine, talented, and enterprising Rector of St. Michael's. Its beginning was a preface of its progress. We have seen with admiration the success that has attended the labors of its first and only Pastor.

We now approach a new order of things. In stead of the isolated and fiftal efforts of here and there an individual, to enlarge the limits of the Church, we shall see the power of concentrated and uniform action. The credit of bringing it to the test of actual experiment within this State, we believe is chiefly due to the untiring perseverance of a single member of the Convention, although the measure had been first recommended by a man, whom Rhode Island is proud to remember as under God, her own gift to the Church in which he has long and ably discharged the duties of his high office. After great difficulty and delay, after repeated attempts to assemble the Ministers of Christ at Warren, at Taunton and Providence, in March, 1831, something like a Clerical Convocation was held at Pawtucket; something of form and consistency was given to it, chiefly with a view to the improvement of its members, and the revival of religion in the Churches where they might periodically assemble. Their expectations in both these respects were soon more than realized. Their grateful acknowledgements went up to the Giver of all good; and remembering who had led and sustained them through the difficulties ever to be encountered at the commencement of attempts to benefit mankind, they were encouraged to explore,

and, if possible, plant the banner of the cross upon the barren wilderness around them. Accordingly in April, 1833, the Convocation resolved itself, in effect, into a Missionary Society, by the adoption of a Constitution, the second article of which declares its object to be, "to awaken a more lively interest in all the concerns of the Church among the laity; to excite and diffuse a spirit for missionary efforts; to plant new Churches, sustain those that are languishing;" and each clergyman pledged one tenth of his salary, for the support of missionaries. This we consider as the bright spot in our ecclesiastical history. We have the most undoubted conviction that the band of God was in this movement. The ladies of the several congregations manifested at once the liveliest interest in the plans and purposes of the Convocation, and resolved themselves to redeem the pledges of their Ministers; and to effect this, they formed sewing circles, whose object was, by the labor of their own hands, to help on the missionary enterprise, not to the limited amount which the clergy had prescribed to themselves, but to the extent of their ability. From small beginnings, the female associations soon became powerful auxiliaries, and for several years in succession, have placed at the disposal of the Convocation, not less than \$2200. Thus it appears that the present missionary system is identified with the Convocation. It has been conducted and is at present under the special direction of the clergy. They select the stations, procure missionaries, and are responsible for their comfortable support. Their meetings are monthly, at each of which examinations are had respecting the several stations: verbal statements are made by the missionaries; advice is freely given and kindly received, and the whole concern moves on with energy and efficiency, which could result alone from that union of purpose and concentration of effort, which have hitherto so singularly characterized the Rhode Island Convocation.

We would here anticipate an objection which might occur, on the ground of an apparent independence of the Bishop in the action of his clergy, by stating our venerable Diocesan has not only the honor of originating the Convocation, but, if we mistake not, of suggesting its present mode of operation; that our proceedings have, at least, generally met his entire approbation; that he is with us as often as his convenience will allow; and furthermore, by a law of the Convocation, it is made the duty of the Secretary, at the close of every regular meeting, to make him acquainted with our progress, and with what we have in contemplation. We rejoice to be under his wise and paternal supervision. It relieves us from vast responsibility, and inspires us with confidence in the propriety and salutary tendency of our measures.

The Missionaries now in the field, who are wholly or in part sustained by the convocation, are eight in number. The success which has attended their ministrations the past year, is encouraging, and affords abundant matter for thankfulness to Him, without whose direction and blessing we labor in vain. Their reports will show how many have been turned to the Lord since the last Convention, and by a reference to previous statements together with some further enquiry on the subject we feel authorized to record the fact, and we do it with feelings of profound awe and admiration of the omnipotent grace and goodness of God, that not less than ONE THOUSAND souls may trace their conversion to the immediate or remote instrumentality of the Convocation. The reflex influence upon the old Churches of the efforts put forth to rescue from perdition the thousands around us, who are in danger of dying in their iniquities, it is as impossible fully to estimate, as it is easy to feel, and delightful to acknowledge. Upon this, under God, we very much depend for the life and vigour, and evangelical zeal in our people, obviously so essential to the successful prosecution of the work, which, as we deem it is but just begun. And in this, connected with the fact that our missionary stations have generally in a short time become sources of pecuniary aid, we see evidence of a cumulative and self-sustaining power, which promises to the Convocation a prosperous perpetuity. Two and perhaps three of the missionaries now in the pay of the Convocation, will probably not require its support after the present year. And two stations, in each of which there is a regularly organized Church, we are sorry to say, are now, and have been, one of them at least, more than a year vacant. The most pressing exigency of the Church in this region, your committee think, regards the want of duly qualified preachers of the Gospel. And since the scheme you proposed and advocated, and promised so liberally to patronize, at your last meeting, has utterly failed, we should look around in despair, were it not for the resource to which the Lord of the harvest has directed us to look, when the laborers are few.

With respect to the embarrassment which some may anticipate from the deranged state of the currency, and much talked of bankruptcy of the country, your Committee can only say that the Church ought not to despond on this account. The receipts of the Treasurer have at all times exceeded expectations, and been more than adequate to the annual demand. We will not therefore, indulge the slightest apprehension that what is called the "pressure of the times," which is only another and softer name for the disastrous results of an inordinate cupidity, will diminish our pecuniary strength: on the contrary, we have a right to believe that the obligation to do more for God, and less for ourselves, will be felt more strongly; and that the increase of sensibility to the claims of our Lord, will evince itself in a proportionately larger liberality. Men will feel, we trust, more than ever, that the gold and the silver are His; and that "there is that withholdeth more than is meet, but it tendeth to poverty."—Your committee, therefore, see nothing upon the whole, in the present system of missionary operations, which requires to be altered, however it may be viewed, or misapprehended abroad; nothing in "the times" to discourage its friends, and nothing for the Convocation to do, but to be strong in the grace which is in Christ Jesus, to plead his promises, and to implore the continuance of his Omnipotent aid, who out of weakness has made them strong, caused them to wax valiant in fight, and turned to flight the armies of the Aliens.

In behalf of the Committee,
N. B. CROCKER.

From the Missionary Herald.

CONSTANTINOPLE.

The accounts recently received from the missionaries relative to the progress of inquiry and reform among the Armenians in Constantinople,

and the vicinity, are of the most encouraging character, leading to the conclusion that the extent to which evangelical views are embraced, and the renewing influences of the Holy Spirit have been experienced is much greater than would have been inferred from any previous communications from the mission.

Senakerim, one of the earliest inquirers and converts, and who has often been mentioned in this work as a valued friend and fellow laborer of the missionaries, has been deputed by his christian brethren to visit this country and obtain a theological education that he may be a more valuable teacher of divine truth to his countrymen. He arrived at Boston July 30th.

THE OBSERVER.

GAMBIER, WEDNESDAY, SEPT. 13, 1837.

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH, GAMBIER, OHIO.—The semi-annual examination of the Students connected with this Institution took place on Tuesday the 5th inst. The Junior Class was examined in Hebrew, the Septuagint, the Interpretation of the New Testament, and in Biblical History.—The Middle Class in the Exegesis of the Old and New Testament, the Evidences of Christianity and Ecclesiastical History, and the Senior Class in the Interpretation of the New Testament, Systematic Divinity, Ecclesiastical History, the Book of Common Prayer and the Constitution and Canons of the Protestant Episcopal Church. One member of the Senior Class also sustained an examination in Talmudical and Biblical Chaldee. The class had been previously examined in Church Government, and had attended Lectures from the Bishop of the Diocese in Pastoral Theology and the Composition of Sermons.

Of the character of the examination we may not be ourselves permitted to speak. But in justice to our Diocesan Seminary, we cannot refuse to give insertion in our columns to the remarks below from a stranger who was present at the examination, and who has requested that they may find a place in the Observer for the information of distant friends of the Institution.

On the Friday evening previous, at a public meeting assembled for the purpose, after appropriate religious services by the Bishop of the Diocese, Dissertations were read by the members of the Senior Class, on the following subjects:—

1. On the Perpetuity and Divine Authority of the Sabbath. By JOHN SELLWOOD, Helston, Eng.
2. On the Character of Examen. By THOMAS B. FAIRCHILD, Gambier, O.
3. "Cultus lectio—studia eruditio—sed magis necessaria unctio." By ALFRED BLAKE, Circleville, Ohio.

The prospects in respect to the next Junior Class are encouraging, both as it regards numbers and literary attainments.

KENYON COLLEGE COMMENCEMENT.

The Annual Commencement of Kenyon College took place on Wednesday the 5th instant. The weather proved inclement, but it did not prevent the assembling of a large and respectable audience in Rose Chapel to witness the public exercises of the occasion. The following is a programme of the exercises:—

PRAYER—MUSIC.

1. SALUTATORY ADDRESSES IN LATIN.—JOHN HOWARD, Columbus, O.
2. ORATION.—Butler's Analogy.—JOHN HENSHAW, Mill Creek, Va.
3. ORATION.—Scottish Literature.—HOWARD BURNSIDE, Gambier, O.
4. ORATION.—Triumph of the Cross.—WILLIAM H. MOORE, Newport, R. I.
- MUSIC.
5. GREEK ORATION.—To our Hesperian "Father"—STEPHEN G. GARRAWAY, Cincinnati, O.
6. ORATION.—Pictor Cousin.—CHAR. E. DODGELAND, Brooklyn, N. Y.
7. ORATION.—Idea of the Beautiful.—FENTON M. CRAIGHILL, Charlesstown, Va.
- MUSIC.
8. ORATION.—The Literary Character.—HORACE SMITH, Reading, Pa.
9. ORATION.—Defence of Classical Literature.—RODOLPHUS K. NASH, Ellington, Conn.
10. ORATION.—The Claims of Poetry.—JOHN HOWARD.
- MUSIC.
11. ORATION.—Character of the Agrarian Incentive to Action.—JOHN A. WILSON, Baltimore, Md.
12. POEM—"There is More Beyond"—STEPHEN G. GARRAWAY.
13. ORATION.—Agriculture.—THOMAS SPARROW, Gambier, O.
14. PHILOSOPHICAL ORATION.—Scholastic Philosophy.—HENRY W. DAVIS, Alexandria, D. C.
15. ORATION.—Utilitarianism of the Age; with Valedictory Addresses.—JOHN UFFORD, New-York, N. Y.

DEGREES CONFERRED.

PRAYER.

The following persons received the degree of BACHELOR OF ARTS, viz:—Howard Burnside, Fenton M. Craighill, Henry W. Davis, Charles E. Douglass, Stephen G. Garraway, John Henshaw, John Howard, Rodolphus K. Nash, Horace Smith, Thomas Sparrow, John Ufford, John A. Wilson,—12.

The following persons having completed the Course of Theological Education required in the Theological Seminary of the Diocese of Ohio, and having passed a satisfactory examination, received the degree of BACHELOR IN DIVINITY, viz: Alfred Blake, Thomas B. Fairchild, John Sellwood,—3.

The degree of MASTER OF ARTS, in course, was conferred on Norman Badger, an alumnus of Kenyon College.

The honorary degree of BACHELOR OF ARTS was conferred on the Rev. Joseph P. B. Warner, of Virginia, formerly connected with the Institution.

The honorary Degree of DOCTOR IN DIVINITY was conferred on the Rev. Benjamin P. Ayden, President of the Woodward College, Cincinnati, and on the Rev. John S. Stone, Rector of St. Paul's Church, Boston, Mass.

The honorary degree of DOCTOR OF LAWS was conferred on the Hon. Ebenezer Lane, Judge of the Supreme Court of the State of Ohio.

For the Gambier Observer.

THEOLOGICAL SEMINARY OF THE DIOCESE OF OHIO, KENYON COLLEGE, AND THE SUBORDINATE DEPARTMENTS.

Having had the pleasure of attending the fall and critical examinations of the three classes of the Theological Department, and a part of those of the undergraduate course, I cannot but be offering a few words for the columns of the Observer. It is superfluous to say that Kenyon College has, since a very early period of its history, occupied a large space in public confidence.—The Class who have just received the degree of Bachelor in Divinity are, however, the first who have passed through the regular and systematic course of Theological Studies required by the Diocese, and the class who have just commenced Bachelor of Arts, while it is one in point of scholarship and talents of which the Institution may be justly proud, is the largest that has yet been graduated in the Collegiate Department. The present, therefore, may justly be regarded by the friends and benefactors of the Seminary and College, as an era in their history of usefulness. The thought has occurred to me often during the few days I have spent at the favored seat of Sacred and Classic learning, that what I have witnessed, even in this short time, of the combined moral power—the influence for good possessed and already powerfully exerted by these institutions, would not only gladden the hearts of those who have given of their worldly substance and who continue to offer their prayers, but richly repay them for the investments they have made. If there be one, on either side of the water, who can for a moment, regret having made (earlier or later) donations of money or influence to promote this great and good work, I could wish he had enjoyed as I have, during the commencement week and the few days previous, the opportunity of seeing the "hundred fold" which is already realized from his offerings.

The Theological Seminary, as the SEMINARY OF THE WEST—being what it was intended to be by its liberal benefactors abroad and at home, and consecrating in the highest sense, their donations to the promotion of sound theological learning and efficient and zealous labors in the ministry of the Episcopal Church throughout this important section of our Union, cannot fail to attract increasing attention,—not only from candidates residing in the western states, but especially also from those of the Atlantic border who design to pass the period of their professional life at the West.

The quiet and unostentatious ripening of the department—the Theological—which may indeed be said to have been the object of all the previous labors, and that to which all the other departments are made essentially to contribute, has, it will not be doubted, been highly favorable to a sound and right growth. Its foundations have been allowed time to acquire stability and strength.

Judging from the erroneous impressions of my own mind in regard to the location as well as other circumstances of this Seminary and College, I cannot doubt that exceedingly incorrect views are entertained by many abroad, and in the older sections of our country, as to the peculiar advantages for study enjoyed at Gambier. It is in the interior of Ohio—and many infer from this circumstance that it is in the depths of almost unbroken forests, in the midst of stumps and log cabins, and that a three or four years residence as a theological or a collegiate student here, must have the effect of rendering one's manners rough and unpolished. What is the surprise of a student, therefore, on his arrival at Kenyon, to find himself in the midst of highly polished society, mingling with young men as large a proportion of whom, as can be found in any eastern or southern institution, are of the most gentlemanly manners, and observing scarcely any circumstance of importance within the walls of the Institution or out of them, reminding him that he is not at a well-grown University of the older states—except indeed that a much higher tone of moral sentiment and religious principle and influence appear to exist here. The causes of this favorable difference are upon further observation and enquiry, obvious. The estate belonging to the Seminary and College, (in or near the centre of which the public edifices, the Bishop's mansion, the houses of the professors and other residents, are principally situated) embracing four thousand acres, is entirely subject to the authorities of the Institution. Great care appears to have been taken by these authorities to exclude as far as might be possible, every influence, either through permanent or temporary residents, that might prove hostile to a pure and elevated state of society. In the admission of students to the College and lower departments, especially during the last five or six years, the most exemplary caution appears to have been exercised—and in the internal police of the Institution, great care appears to have been taken promptly to remove such students as might be found to exercise an influence unfavorable to a sound and healthy state of College government and a high tone of morals on the College premises. These circumstances, in connection with the decided religious example of a large body of pious young men in the several departments, and of a Faculty distinguished alike for earnest zeal in promoting the spiritual interests of the students and for ability and learning—with God's blessing, account for the high state of religious sentiment and character and the exemption from college vices, which appears so remarkable among the students of Kenyon, and also in a great degree for the high standard of scholarship evidently aimed at from the lowest to the highest department.

I beg to place at the disposal of the Editors of the Observer for one or two following numbers of the paper, some impartial remarks upon the examinations and Commencement which I have the satisfaction to witness—and which, as I conceive, reflect great credit upon the Institution, and also a brief notice of the several departments of instruction.

September, 8, 1837.

MISSIONARY OPERATIONS.—In another column will be found an interesting historical account of Missionary operations in connexion with our Church in the State of Rhode-Island, drawn up by the Rev. Dr. Crocker, Rector of St. John's Church, Providence. No copy of the Journal of the Rhode-Island Convention has reached us. For this report we are indebted to the "Christian Witness."

The Convocational system, as it may be termed, has been found to work admirably in that State. Might not the same results be expected were it introduced into all our Dioceses? To a certain extent, no doubt they might. It is unquestionably of the greatest advantage for clergymen of the same denomination of Christians to meet together at regular periods for the purpose of encouraging, counselling and stirring up one another to more vigorous efforts for the promotion of the cause of truth and righteousness. No obvious are the benefits arising from such frequent intercourse, that it has ever been a subject of surprise to us that our clergy generally have not sought more diligently to cultivate it. Nor in the benefit by any means confined to the clergy themselves. It has been found, when rightly conducted, of the most important advantage to their respective congregations. Many souls have been awakened to the importance of eternal things at these periodical seasons of clerical visitation, and the members of the Churches have been excited to efforts for the building up of the Church, which would not have been realized under other circumstances. On this point, then, we think there can be but one opinion. Let the clergy within a convenient distance, once in two or three months meet together in their several parishes by rotation and spend at least two days in private and public exercises for their mutual improvement and for the benefit of their flocks. If this is done perseveringly, and with a single eye to the glory of God in the promotion of his kingdom, no one can doubt that great good will come out of it.

But the Convocations of Rhode-Island and Massachusetts go further than this. The clergy connected with them raise large sums of money in their respective parishes for missionary purposes, and this money is subject to the control of the Convocation. Is this a happy feature in the system? In Rhode-Island this may be attended with no inconveniences nor be productive of any evil consequences. The territory is small, so that all the clergy in the State may, without much inconvenience, belong to the same Convocation and attend all its meetings. And what is of more consequence still, and a matter of rejoicing is, that all or nearly all the clergy in that State are cordially and heartily united in the Convocation. This interesting circumstance has, we doubt not, contributed largely, under the blessing of God, to the success which has attended the operations of the Convocation. But if we are rightly informed, this feature of the system does not work so well in Massachusetts, partly perhaps from the wide extent of territory embraced within the limits of the State, and partly it may be because all the clergy are not equally cordial in their attachment to the Convocation, or are divided in opinion as to the best mode of conducting the Missionary operations of the Diocese. In consequence of which there exist in that State two missionary bodies, one a Board of Missions appointed annually by the Convention, and responsible to the Convention for the faithful discharge of their duties—the other, the Clerical Convocation, which is purely a voluntary association of clergymen alone, subject to no control either from the laity or from the Convention. It seems to us that the management of the monies for Education and Missionary purposes is better left as it is in this Diocese, to a Committee, appointed by the whole Church in the Diocese and having the confidence of the whole Church—a Committee required to make annual report of its proceedings to the Convention and liable to be displaced by the Convention, whenever it may think proper to exercise that power. This system appears to be less liable to abuse and more in accordance with the genius of our ecclesiastical institutions than any other which has been devised, while at the same time we cannot perceive why it may not be equally efficient. Were similar clerical associations to those in Rhode Island and Massachusetts in successful and vigorous operation throughout our own Diocese, and did they make it one object of their meeting to urge upon the people of the diocese the importance of missionary operations, and to do what they could to raise money in this behalf, we cannot doubt that the missionary spirit would be more widely diffused amongst us and that much more would be contributed for the extension of our Church in the Diocese.

Rev. JOSEPH WOLFE.—The name of this remarkable man is probably familiar to most of our readers. He was born a Jew; studied at the Propaganda at Rome; became a missionary to his own kindred according to the flesh; visited the Levant, Syria, Palestine, Egypt, &c. then sought the descendants of the Ten Tribes in Bucharra; travelled over a great part of India, even to the borders of Tibet; and finally, undertook to reach Timbuctoo through Abyssinia. In rendering assistance to Rev. Mr. Gobat and family in Abyssinia, his health failed. For its recovery he took a voyage to Bombay, and from that place he has come to this country. He arrived in New York a short time since, and is now delivering Lectures in that city on subjects connected with the Conversion of the Jews, to numerous and interested audiences. He intends, it is said, to remain for sometime in this country, and among other objects, if practicable, judge for himself whether the American Indians are the descendants of Abraham.

Visitations of Bishop McLAINE.—The Bishop's arrangements for visitations after the Convocation are as follows:—
Monday, Sept. 18, preach at Chillicothe.
Wednesday, " 20, visit All Saints' Portsmouth.
Sunday, Oct. 8, and some days previous, the Parishes in Cincinnati.
Tuesday, " 10, St. Matthew's, Hamilton.
Thursday, " 12, Christ Church, Dayton.
Saturday, " 14, Trinity Church, Troy.
Sunday, " 15, St. James' Piqua.
Tuesday, " 17, St. Paul's, Greenville.

Friday, " 20, St. Luke's Urbana.
Sunday, " 22, All Souls', Springfield.

For the Gambier Observer.

THE LAST VISIT TO MY SUNDAY SCHOOL.

Five years have now gone by since first I took up my residence at Gambier, and during this happy period of my life, it has been by no means the smallest ingredient of my happiness to be engaged in Sunday School instruction. The numerous and interesting schools conducted by the students, lie in the wild and thick forest that surrounds the College. But this rough and wild wood in every direction had now assumed both beauty and interest to me. So true is it that the religion of the Bible can give the mind a type which can throw attraction around what would otherwise be repulsive. Supported by the consciousness that our moral faculties are virtuously disposed—that we are ready and willing to attempt something more than a selfish and interested world; wherever we are, the mind will not and cannot be chained down in the solitude of its own darkness. In the long route to my school, how long have the feelings of my heart been thus verified all this. How wonderful, (have I often thought) are the ways of God in the moral government of his world. How inevitably certain will be his complete his purposes, and that too in times and ways which touch the philosophical pride of those who are so prompt to measure the results of the future. Thirty years ago, and the silence of these woods was broken only by the whoop of the savage, and the wild deer made his quiet retreat where now civilized man has his abode.

What is impossible with God! Houses for his praise and worship now rise upon the ruins of the wigwag, and instead of the savage yell that heralded the scene of murder, a thousand infant voices echo in pious strains a Saviour's love for them. The very spot on which I stand is, even now celebrated by Poets and Travellers as the desolate home of the red man and a proper asylum for the banished European. Filled with such thoughts I came in sight of the log building where I had so often met my youthful charge. It was an hour too early for commencing our exercises and to rest myself I ascended a little hill where seated in a favorable position I could see every child that entered the school. They now began to pour from the dark wood in every direction; all gaiety and life; yet as they drew near they became serious and quiet. This indication of reverence for the sacred place they were about to enter, fully assured me that the agency of our school was not wholly fruitless and nugatory. If the Author of Har- old in his wanderings could linger over the ruins of former majesty and grandeur and lose his sorrow in the rapture of memories so grateful and pleasing to genius, I now recline upon a spot not indeed associated with visions of perished greatness and glory, and enjoy emotions not less elevated. His visions were retrospective mine are prospective, he could but direct the soul in and strains to the oneness of all might and splendour, sustained only by the natural powers of man; I may direct it to coming prosperity and happiness, based upon principles to which the stern Roman and Poetic Greek were strangers.

Who that looks back fifty years and sees the incredible achievements effected by industry and art through the different sections of our union, will not suppose it probable that a city may rise where now the forest spreads itself as far as the eye can reach; and with right hundred children now under the pious tutelage and fostering care of the association, who can say, how much of the intellectual ability and moral worth of that City may be traced back to the incipient efforts of this association. Surely this is by no means a groundless expectation, and if not, then the friends and patrons of Kenyon College have a new claim, a moral claim upon their interest and zeal for its prosperity.

I was now about to repair for the last time to my school with feelings which they only can know who have felt the endearments which grow out of such a connexion—when I was arrested by an infantile voice, "Nancy says, Sir, there won't be any more school after to day." Not for the present, my dear boy, but we will meet with you again next session. "Will you come back again? If I do not, God will send you another friend." I know not whether my previous reflections prepared me to feel so deeply at this moment, but while gazing upon this simple and artless boy I could not refrain a tear. Perhaps I am weak, perhaps my sensibility is over refined; but God grant me through life the frequent experience of such emotions of which this tear was the index.

What is it (I asked myself) that we see in a little child which invests it with so much interest and tenderness? It must be the intelligent spirit that beams in its eye and lightens up its youthful features. It must be the solemn and responsible conviction that the child has a soul which shall live when all the lights of yonder heaven are quenched and the universe itself lies a wreck. My dear companions, I know you are generous, you are liberal. You have felt and do feel when you survey the memorials of moral wretchedness around you. You are now left by some of us to sustain and perpetuate the work of love and labour of faith.—Through the vacation revolve this affecting consideration in your minds. You have eight hundred immortal beings under your care. Can you tell what capacious powers of intellect lie folded up here? Shall they survive to be a curse or a blessing to the world? To be Paines and Voltaires to dispense wretchedness and promote crime, or Richmonds and Summerfields to shine the fearless servants of God and the benefactors of their kind? But more than this. Does the intelligent principle in each of these children permanently retain the moral bias it acquires here? Will death leave the elements of man's moral constitution as it finds them? Yes indeed: he will open his eyes in the eternal world, and find his moral sentiments and intellectual faculties familiar with crime and foul with corruption, or in harmony with the Divine Nature and prepared for a higher career of virtue. It is then in a great measure for you to say, whether they shall ascend higher and higher in the scale of perfection and glory, or wither under the wrath of God, while eternity rolls its ceaseless rounds.

I. A. W.

Kenyon College, Aug. 31st.

For the Gambier Observer.

SCRIPTURAL ILLUSTRATIONS.

"O clap your hands all ye nations." David's Psalm.

"There is something fantastic in their [the Abyssinian] mode of conducting Divine service. Their musical instruments are little drums, which they hang about their necks, and beat with both their hands; and this is performed even by the chief men, as well as by the gravest of their ecclesiastics. They have sticks likewise with which they strike the ground accompanying the blow with a motion of their whole bodies. They begin their devotions by stamping with their feet upon the floor, and playing quietly on the drums; but when they become warm and animated they leave off beating and proceed to dance, leap and clap their hands, straining their voices at the same time to the highest pitch, till at length they have a greater resemblance to an infuriated crowd than to a religious assembly. For this manner of worshiping, they quote the Psalm of David "O Clap your hands, &c." The Ethiopians or Abyssinians, it is supposed, became acquainted with the Jews, and adopted to some degree their religious customs when the Queen of Sheba from this country visited Solomon. Others however think that they knew not God until the return of the Eunuch, the treasurer of Queen Candace, to Ethiopia, after he was baptized by Philip, and that in acquainting his countrymen with the Christian religion, he also acquainted them with some of the Jewish customs which were incorporated in their worship.

"Therefore, behold, I will bring and upon the house of Jeroboam, and will cut off for I Kings, xiv. 10; xxi. 21. see the verse.

From the fact of polygamy being allowed in Abyssinia, and the crown hereditary in one family but elective, it becomes necessary to confine the junior members of the King's household, which is usually done on the summit of some lofty mountain. A similar custom seems to have prevailed among the ancient Hebrews, for in the threatening denounced by God against Jeroboam and Ahab, namely the extinction of their male progeny, it is said "I will cut off him that is left and shut up in Israel." In Palestine, as well as in Abyssinia, the practice seems to have undergone a change, for we are told that the seventy sons of Ahab, who were in Samaria, lived with the great-men of the city, who brought them up. This is now the usage in the latter country also: the establishment at Wochu having been discontinued, and the inmates intrusted to the charge of the nobility throughout the empire. Commentators, rejecting this custom of Oriental nations, have not been successful in explaining the portions of Scripture now alluded to.

Kenyon College.

* Russell's Nubia and Abyssinia.

† Ibid. p. 213.

RELIGIOUS INTELLIGENCE.

We learn that the Rev. William J. Clark has been called to the charge of St. Andrew's Church Wilmington, Del. and has accepted the same.—*Episcopeal Recorder.*

English papers recently received give information of the death of Dr. Stewart, Bishop of Quebec. This loss will be deeply felt by the Church in Canada, and it is scarcely to be hoped that it will be favored with a successor who can compare with him in the excellence of his spirit and principles and the Apostolic zeal of his labors.—*Episcopeal Recorder.*

The following notice of Mr. Wolff's first lecture is from the Commercial Advertiser of the 26th July.

Rev. Joseph Wolff.—The first lecture of this extraordinary man and most extensive missionary, was delivered last evening to a very large and highly gratified audience. The astonishing travels, toils, sufferings and successes of this reverend gentleman as missionary to the Jews, have rendered his name familiar to all Christendom. To see and hear him will be a privilege highly esteemed in every place which he may visit throughout the civilized world and especially when the subject of his lectures possesses so much of interest and attraction.

The first lecture consisted chiefly of a narrative of his travels among the countries and cities of the East, with notices of the religious character and habits of the people among whom he has journeyed. It was interspersed with interesting and important facts in relation to the Jews of the different tribes and nations, and numerous illustrations of the fulfilment of Scripture prophecy were introduced in a most felicitous manner. The account of the awful earthquake which Mr. Wolff saw, and religious use made of it by the Arabs, and Mohammedans, and Jews, held the audience in deep attention while the specimens of his own style of preaching to the Jews, his brethren after the flesh, the lost sheep of the house of Israel, to seek whom this devoted Missionary goes forth in the name of his Master through "every nation, kindred, tongue and people," possessed the highest interest. Truly it reminded us of the days of primitive Christianity, when holy men in apostolic simplicity and faith, taught the Jews out of their own Scriptures, "proving that Jesus is the Christ."

No one could listen to this celebrated Missionary without honoring his spirit of meekness, piety and zeal; nor without feeling that he is indeed an extraordinary man.—So full of comfort and happiness does he find his employment, "proclaiming the unspeakable riches of Christ" to those who never heard His name; that his soul seemed to be filled with unearthly rapture when he referred to this topic, exclaiming, "O that I could transport you for a brief space to those scenes of Missionary labor, and introduce you to the divine enjoyments which flow from this delightful work, and then you would know how unspcakably happy I am. Yes, infidel or Christian, you would see and feel the power there is in the Gospel of Christ."

Such was the impression made upon all present that no small anxiety will be felt by the auditors to listen to the subsequent lectures on Tuesday and Wednesday evenings of the next week at the same place. We were gratified by the kind and respectful manner in which Mr. Wolff spoke of the travels of our townsman, Mr. Stephens, lately published, and he only paid a merited compliment to that admirable work, when he exhorted himself from a minute description of Mount Sinai and some other places, referring them to the book of Mr. Stephens in which they are so well described.

JULY IN ENGLAND.

The monthly journals of the Church give records of monthly events, and they present a large amount of interesting details, a very small portion of which we are able to give. The last number of the British Magazine says, It is impossible to find room for the many paragraphs from the country papers mentioning the circumstances, under which marks of regard have been bestowed on individual clergymen; and then proceeds to give a list of numerous cases within the month, where presents of plate &c. have been made by parishioners in demonstration of their respect and affection for the ministry. This fact needs no comment from us. It shows that we are all much mistaken in our estimate of the true Church of Eng-

land & clings, as many English writers are of American customs and manners.

The Rev. T. Hill, vicar of Chesterfield, has given £1000 sterling towards the endowment of a new church erecting in that place.

Mrs. Hindman, a wealthy lady lately deceased has bequeathed to the Bishop of London £80,000 sterling, for the purpose of erecting additional churches in the city of London.

At a meeting of the Parochial Charity and National Schools of Marylebone, 2800 children attended the service and sermon in the parish church.

On the 1st of June, the anniversary of the Charity Schools in the city of London was held in St. Paul's Cathedral. There was an immense concourse. The annual sermon was preached by the Bishop of Chichester. After the services the children repaired to their respective school rooms, where they were treated to "the plain old English fare of roast beef and plum pudding."

The Bishop of London confirmed 347 young persons in the Church at Kensington, on the 6th of June.

Mr. Kinnersley, of Chough Hall, has erected a Church at that parish, which he has furnished with an elegant organ, all at his own expense—£5000 upwards of \$25,000. It is spoken of as a most beautiful church, the design of which was furnished by Mr. Kinnersley, under whose direction it was erected. Every seat is made free!!

The amount appropriated to the repair, enlargement and rebuilding of churches in Ireland, under the commission of the House of Commons, for the years '34, '35, '36 and '37, is about £228,000 sterling.

Notices are taken of the erection of upwards of twenty new churches, either begun or in a state of progress between the middle of May and the same time in July.—*Gospel Messenger.*

GENERAL INTELLIGENCE.

From the Journal of Commerce of Wednesday, Sept. 6th. TWENTY-FIFTH CONGRESS.

SPICIAL SESSION.
The Express Mail brings us the opening proceedings of the 25th Congress, at the Special Session, which commenced at Washington on Monday.

It will be seen that JAMES K. POLK, of Tennessee, has been re-elected Speaker of the House by a majority of 8 over all other persons, and 13 over Mr. BELL. At the commencement of the last Congress the votes for Speaker stood as follows: For Mr. POLK, 132; for Mr. BELL, 81; scattering, 9. Showing a gain of 10 votes in favor of Mr. Bell, and a loss of 10 to Mr. Polk. Bell's relative gain, 35; PRESIDENT'S MESSAGE.

This anxiously looked for document reached the Post Office at five minutes before eleven o'clock last night, in the unprecedentedly short passage of 10½ hours from Washington, by the Government Express. The distance was never accomplished in so short a period on any former occasion; being at the rate of over twenty miles an hour. A copy was promptly furnished to each of the daily papers, and in fifteen minutes afterwards, probably 300 compositions were engaged in putting it in type.

A cursory perusal of this document is of course all we have been able to give it. As a piece of composition it is very well written, and there is no severity of language or temper in any part of it to which we see reason to object. Many of the suggestions and remarks are such as must commend themselves to the good sense of every reflecting man, while on the other hand there are some things to disapprove—the most prominent of which, in our estimation is the attempt to separate the money affairs of the government from those of the people, which, if adopted, would have the effect to withdraw the entire amount of government funds from public use; or in other words, to subtract so much from the circulating medium of the country.—This is one objection to the project, and there are others perhaps equally important. We trust that the wisdom of Congress will prevent the trial of a new experiment so pregnant with mischief.

The President expresses his firm adherence to the view he formerly put forth in opposition to a National Bank. He says he could not "co-operate" in the establishment of such an institution,—the meaning of which, we suppose, that he could not sign a bill for that purpose.

In regard to a "general bankrupt law," which rumor had said was to be recommended by the Executive, we are happy to find that it is only intended to apply to corporations and other bankers. Applied generally to individuals, at such a time as this, and in such a community as New-York, its effects would be most disastrous.

The Message states that the expenditures of the present year will exceed the receipts, including the reserve of five millions, about \$6,000,000. It therefore recommends that the instalment of "surplus revenue" directed by law to be distributed on the 1st of Oct. be withheld, and applied to meet the expenses of government; and that, until it can be collected from the Banks where it is deposited, Treasury Notes be issued, to be redeemed as the funds in the Banks shall become available. All this we entirely approve.

The President suggests the propriety of a further postponement of the payment of duty bonds beyond October. This too is a wise and necessary measure.

The annual commencement of Washington College Hartford, was held at Christ Church in that city, on Thursday, the 3d inst. On the preceding evening several orations and a poem were delivered at the same place, by members of the Junior Class.

The following young gentlemen received the degree of Bachelor of Arts: viz. John T. Cushing, Boston, Mass. John Riggs Jr. Derby; James A. Way, Hebron; Sheldon Davis, Derby; William W. Withers, Lancaster co. Penn.; Phineas A. Jewett, New Haven; Ephraim L. Perkins, Bethany; Nathan Strong, Hartford; John Anisaki Thobes, Greece; George L. Foote, Newtown; and Abner Jackson, Lancaster Co. Penn.—12.

The degree of Master of Arts, was received in course by the following Alumni of the institution, viz. Rev. George Washington Nott, William Henry Warner, William Payne, Abel Nichols, Luther Harris Perkins, Henry Perkins, Gardon Wardsworth Russel, William Bliss Ashley—8.

The honorary degree of Master of Arts, was conferred on the Rev. Lemuel Beach Hall, of Wallingford.

The honorary degree of Doctor of Laws, was conferred on the Rev. Samuel Farmer Jarvis D. D. late Professor of Oriental Language in the College.

At the annual meeting of the Board of Trustees, the Rev. President Totten was appointed Hobart Professor of Belles Letters and Oratory, Charles Davies, A. M., Seabury Professor of Mathematics and Natural Philosophy; Duncan L. Stewart, A. M., College Professor of Mathematics and Natural Philosophy, and Abner Jackson A. B. Tutor. The Rev. Professor Jarvis tendered his resignation.

The Rev. Allen C. Morgan, Principal of Cheshire Academy was elected a Trustee of the College in the place of the Rev. Dr. Burhans, whose resignation on the

ground of his advanced years was accepted with a vote, expressive of the thanks of the Board, for his interest in the Institution and his liberality towards it.

Resolutions were passed, declaring the scene entertained by the Board, of the generosity of the late Nathan Warren, Esq. of Troy, N. Y., and of those citizens of Hartford and other places, who have contributed towards the foundation of the Seabury Professorship, the endowment of which, having been completed, in accordance with the provisions of the will of Mr. Warren; the Professorship was at this meeting established.

The thanks of the Board were also given to the Rev. Stephen Jewett, of New Haven, for his munificent donation of \$8000 for the establishment of a Scholarship, to be called the Thomas Boston Scholarship which was accordingly established.—*Church of the Church.*

Riot at Lockport.—A disgraceful riot occurred at Lockport according to the Buffalo Journal, on Saturday afternoon, on account of a company of circus riders. The village authorities, it seems, had forbidden the performance, and refused a license, but a number of the inhabitants were determined that the play should go on. The civil officers opposed this—and some bloody scenes and torn coats resulted therefrom. The most disgraceful part of the whole affair, however, was the plussing with tar of the doors of the Methodist and Presbyterian Churches, and the house of the president of the board of trustees, by some one or more evil minded person or persons.—*New York Observer.*

Departure of Ensigns.—We learn that the ship Virginia (sailed this morning) and the Ships Nestor and Hebrus, are filled with passengers for Liverpool and New Orleans. We mentioned, a few days since, the departure of a thousand in one week, and learn that nearly every ship sailing south as well as those sailing for Europe, take with them more or fewer of the emigrants who have lately arrived in this country.—*Even. Post.*

FOREIGN.

England.—The Ship Emerald, arrived at New York, brings Liverpool papers to the 21st July. The most important item, by this arrival is Queen Victoria's speech at the prorogation of the British Parliament, which is said to have been read by her Majesty, in a clear and unfaltering tone, and with unequalled sweetness of voice." Her Majesty fainted, however, on leaving the House of Peers, but soon recovered. The speech appears to satisfy all parties. The following is an extract:

"I ascend the throne with a deep sense of the responsibility imposed upon me, but I am supported by the consciousness of my right intentions, and by my dependence upon the protection of Almighty God. It will be my care to strengthen our institutions, civil and ecclesiastical by discreet improvement wherever improvement is required and do all in my power to compose and allay animosity and discord.

"Acting upon these principles, I shall upon all occasions look with confidence to the wisdom of Parliament, and the affection of my people, which form the true support of the dignity of the crown, and insure the stability of the constitution.—*Christian Witness.*

Three days later from England.—By the packet ship United States, Captain Holdridge, we have received London papers to Aug. 7th, and Liverpool to the 8th.

According to the Morning Herald (Tory paper) of the 6th, the Conservative gain in the elections as compared with the last Parliament, is 50: loss 30, nett gain 15.—Members elected 238 Ministerial, 234 Tory.

There are to be twelve new peers and four new dukes created before the opening of Parliament. Amongst the latter the Marquis of Anglessey is to be created Duke of Monmouth.—*Hull Packet.*

Spain.—There are accounts of a succession of battles near Valencia, between the Queen's troops under Oran, and a division of the enemy commanded by Don Carlos in person, in which the latter has been defeated.—*New York Observer.*

PORTUGAL.—Liverpool, Aug. 1.—Important intelligence from Lisbon to the 30th inst. was received by the Calpe steamer, which arrived at Falmouth on Wednesday. Another attempt was made to restore Don Pedro's Charter; but with what success we are but partially informed. Advances reached Lisbon on the morning of the 14th inst: that a battalion of the 4th Caadores, quartered in the neighborhood of Braga, had, at the instigation of Baron Telra and others, seized their officers, and solemnly proclaimed the Charter of 1626.

The movement quickly extended to Oporto, where the authorities in vain endeavored to restore order. The National Guards were called out, but they refused to march and even the troops of the line showed a disinclination to fire upon their companions in arms. In this emergency the Ministers threw themselves upon the indulgence of the Cortes, who in the course of a few hours, passed a Bill, giving the government extraordinary powers to suppress the rebellion—suspending the Habeas Corpus Act, interdicting publications not authorized by the Government, and enabling the Ministers to raise £500,000 sterling.

Accounts four days later represent the insurrection as spreading.—*N. Y. Obs.*

The Prussian government have lately issued an ordinance to dismiss every functionary from office who shall be seen intoxicated. We think the thing would work well here, and especially would it promote that favorite political maxim, rotation in office.

FOR SALE,

The new two story BRICK DWELLING HOUSE with Basement and Attic stories, in which the subscriber now resides, is 12 feet front by 22 feet deep, neatly and substantially built, and is in one of the most pleasant situations in Gambier. The basement story is of dressed stone and contains a large Kitchen, Pantry and Cellar; the first story, contains two rooms one 18 feet square, and the other 16 by 18; the second story contains a room about 18 feet square and two comfortable bed rooms, all having fire-places, and the attic story two large bed rooms. A passage runs through the centre of the building.

The inside work is not yet finished, but can be in a reasonable time, should a purchaser offer.

There is on the premises a large BRICK SHED—HOUS.

Sept. 6

3 LOTS OF LAND,

(Lately owned by Kenyon College) to be sold. The subscriber who is about to leave the country offers the above land for sale either in small lots or all in one. The farm contains upwards of 257 acres, about 100 of which is FIRST RATE BOTTOM LAND lying on SCHREURS CREEK,—16 acres are improved. It has a two story hewed log house unfinished and two cabins with several never failing springs. The land would be disposed of by private contract until the 23d of September next, which if unsold then, will be advertised for public auction on Saturday the 14th day of October next, at 1 o'clock at Gambier. Terms one third in hand. Further particulars made known by

JOHN WILLIAMSON.

Gambier, August 28th 1837.

Rev. WM. PRESTON,	Columbus,
GEORGE DENISON	Newark,
GEORGE TRACY,	St. Louis,
D. H. BUELL,	Marietta,
SYLVESTER P. ALDERMAN,	"Winona,"
DORSON EDWARDS,	Dayton,
DR. ASA COLEMAN,	St. Louis Co.
Rev. E. W. PEET,	Chillicothe,
ROWLAND CLAF,	Cuyahoga Falls,
F. P. KIRTLAND,	Memphis,
Rev. H. S. SMITH,	Dayton,
REV. WM. GRANVILLE,	Watkins,
Rev. ERASTUS BURR,	Washington,
JOSEPH BANSITT,	Canfield, Trumbull,
Rev. WM. A. SMALLWOOD,	Zeeland,
Rev. A. GELION,	Windsor,
BENJAMIN JOHNS,	Hamilton, Butler Co.,
WILLIAM A. KRUG,	Zeeland,
EDEN ROLLER,	Chillicothe,
Rev. I. P. RAHAMAN,	Cleveland,
Rev. E. BOYDEN,	Ohio City,
Rev. SETH DAVIS,	Granville,
B. A. FULLER,	Warren,
Rev. ANSON CLARK,	Polk,
Rev. J. L. HARRISON,	Granville,
Rev. JAMES MELLROY,	Albion,
Rev. K. A. BRIDGEMAN,	Albion,
Rev. T. BARROW,	Monroe, Michigan,
Rev. JOHN O'BRIEN,	Marshall,
C. C. TROWBRIDGE,	Philadelphia, Penn.
JOHN THOMAS SCHUTTLER,	Pittsburg,
Rev. WM. RUDARDS,	St. Louis, Mo.,
HENRY L. ROLLMAN,	Cuyahoga Falls, Indiana,
Rev. WM. ARMSTRONG,	Natchez,
ROBERT JONES,	St. Louis, Missouri,
JOSEPH MITCHELL,	St. Louis, Mo.,
Rev. T. R. MINARD,	St. Louis, Mo.,